

young none are of more importance to the community than kindness and consideration for those around them. The discipline to which boy-scouts submit themselves has no more admirable feature than the helpfulness with which they learn to meet the needs of others.

The accumulation of riches may have benefits in its train. It stimulates the aptitudes of mankind. The wealthy can afford to pay high prices for meritorious industrial or artistic work. It may be urged that genius is its own incentive : that inventiveness or art do not need to be excited by money rewards. This is true in a measure. But we cannot trust the creative spirit always to urge genius to exert itself. Judging by the anxiety of inventors to protect their ideas by patents, their originality is stimulated by hopes of gain. And artists of eminence expect liberal fees if they are to rise to the utmost height of their talents.

Are poverty and riches essential results of our industrial civilization ? Could not the State, or community, reconstruct society so as to maintain the effectiveness of industry while directing the distribution of its fruits according to principles of equity and kindness ? By labour legislation the State is successfully checking the rich from pressing to the utmost the advantages of their wealth : moreover, it is taking a practical hand

in the economic life of the community.
and manages to distribute letters, to carry
passengers. efficiently and economically. while
assuring its employees a living wage. But the
aspirations of Socialism soar far beyond this. The
community. it is claimed. should itself
undertake to produce wealth and to distribute it: or,
at least. should imperatively regulate its
distribution so